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The most serious flaw in Birt's plea for rejection is the failure to show reasons why Varius inserted it in the original roll. It is equally difficult to conceive of wilful interpolation or of ignorance on his part of its true authorship.

N. W. DE WITT.

Lo Stato e l'Istruzione Pubblica nell' Impero Romano. By CORRADO BARBAGALLO. Biblioteca di Filologia Classica, no. 3. Fr. Battiato, Catania, 1911. Pp. 430.

L'istruzione pubblica in Europa è tutta creazione italiana. With this sentence, which purports to give the gist of what Boissier (*La fin du paganisme*, I, 228 ff.) says about Roman culture and education following the Roman armies, Professor Barbagallo begins his book, which deals with the relations of the State to public instruction in the Roman empire. The author has already printed in the *Rivista di filologia classica* for 1910 an article on the School and State in republican Rome, and the volume under consideration is a continuation of his studies. The period of the empire offers more material and is much more to the author's taste than that of the republic: "For the Roman empire, the ideal state is the one which cares for public instruction at its own expense; for the republic, every *paese civile* might serenely pay no attention to such preoccupations".

The upshot of the whole matter, despite the author's commendations and criticisms of this and that emperor, is, that public instruction in the Roman empire was very much a luxury and scarcely at all a necessity. A desire to imitate Greece and Alexandria, sentiment, an imperial purpose to attach the youth to the policies of the throne, and even charitable enterprises, which had an ulterior design, all these forces are discernible back of the educational movements during the period of the empire. The Roman state displayed its activities in the matter of education along three lines: the creation of public and official schools; the regulation of municipal public instruction; and a general oversight of private instruction. It outlined as its fundamental curriculum of instruction these studies, mentioned in chronological sequence, Greek and Latin oratory, philosophy, jurisprudence. Latin language and literature.

Of the Julio-Claudian emperors, Augustus and Nero attained to the height of good and bad eminence. Claudius halted along the philological path and set a few standards, but he had not the ability to initiate an educational policy, perhaps for lack of a Horace or a Seneca. Augustus inaugurated both novelties and reforms. He made concessions of consequence to the teachers, *magistri*, he instituted a school for the instruction of the young nobility, the school which Verrius Flaccus taught, and he began the building of public libraries. In his tracks followed the

aristocracy, *pedissequa imitatrix*, and libraries, museums, and galleries sprang up in Rome and set the pattern for municipia and provinces. An additional personal interest attaches to the two greatest of Augustus' reforms. He was cured of a severe illness in 23 B. C. and shortly afterwards had the Senate grant freedom from taxes of all kinds to the members of the medical profession who came from the Orient. Very soon physicians and surgeons were giving lectures and making experiments of all sorts in Rome, and in this way began what approached regular medical schools. But what showed most clearly the spirit of his reforms, was the organization of the Italian youth into associations called *collegia iuvenum*, which were schools started with a purpose indeed, for in them the political and social ideas of Augustus were inculcated, and through them disseminated over the Roman world. But it was not until the time of Nero that the Roman government paid any real attention to public instruction. At that time one thing more was added to the school curriculum, namely physical education, and the schools were put under strict imperial supervision. Professor Barbagallo says that the enigma of the strange kinds of intellectual production in the following centuries is to be read in the change from Augustus to Nero, that the schools in this interim lost their spirit of liberty of both intellect and conscience, that the schools of rhetoric after Nero no longer produced orators, but rhetoricians, that the schools of philosophy crystallized into dry hermeneutics and sophistry, and that physical education degenerated into athletics and acrobatics. Culture and science became a sort of intellectual ornament. However the author makes it clear that the Julio-Claudian emperors gave a great impulse to general education by granting concessions and privileges to certain studies and teachers, by founding libraries, by introducing the Greek type of physical education, which included music, and by setting a higher standard for the official education of young men.

The Flavii were adaptationists, and even hardheaded Vespasian dared but one innovation, and that an economic one. He fixed the stipend for teachers of rhetoric, and set a maximum honorarium of about one dollar a month per student. Titus and Domitian were practically negligible quantities, although the latter did rebuild some libraries, and restored physical education to its Greek standard.

The period, however, from Nerva to Marcus Aurelius shows a strong reactionary movement. Nerva and Trajan were not at all in sympathy with the policies of the Flavii, and the reaction of their reigns extends also to the public and private schools. It is no longer the fashion to let things drift in the good old way. A new library, and a splendid one, the *Ulpia-Traiana*, was built in Rome, a new scheme was set on foot for the benefit of needy young men, the institution of state aid for *pueri alimentarii*, and all teachers were granted not only immunities but honors. Then

came Hadrian with his Athenaeum modelled after institutions of the same sort which he had seen in Greece and Alexandria, and finally Marcus Aurelius who endowed certain university chairs in Athens. This whole period, says the author, shows educational advance, experiments in curricula, better administration, and real encouragements to teachers.

Professor Barbagallo finds very little to say of the period from Commodus to Diocletian. He notes that under the Severi the *collegia iuvenum* take on more of a military character, that the elementary institutions of the previous century decline, that the chairs of astrology are suppressed at the same time that the Christian libraries are destroyed, and he is not able to show that public education made any real advance during the period. A part of this chapter is taken up with statistics which give the scale of prices for teachers, and based on a class of 50 it is shown that these salaries varied from about \$15 per month for the teachers of elementary grades, of gymnastics, writing, etc., to \$50 a month for teachers of literature and rhetoric.

The rest of the book, which covers the period to the sixth century A. D., is a series of statements of imperial grants of immunities to the *magistri* of various branches of learning, and of the changing laws regarding the scale of salaries and honoraria, which runs more and more into a description of the collections of law codes, and their value in the general scheme of public instruction and general education.

In conclusion, then, for the Romans, until the time of Justinian, the State school was a luxury. The State limited the control of education to an examination into the capacity, diligence, and morality of the teacher, while it left everything else, hours, curricula, and methods, to the teacher himself. "The schools of antiquity, which did not give diplomas, which did not know the *humiliating subjection of examinations*, had no need to promote by artifices the teachers' diligence and the efficiency of their teaching". It is Justinian who is blamed at the last for compelling the public schools to follow a set program which was based on the program fixed for the few schools of jurisprudence, and thus causing stagnation to fall upon public instruction, because the teacher's initiative was entirely taken away from him.

Professor Barbagallo has done a good piece of hard work with fairly scant material. He does not know Sandys' *A History of Classical Scholarship*, the first volume of which might have given him several suggestions, and helped make a fuller bibliography. The general reader will find that with the help of the very complete capitular summary on pages 409 to 415, the reading of the Conclusion of the book, pages 379 on, will give him the general lines of the author's investigations and conclusions.

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